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WEEKLY REVIEW.

—After visiting certain Hindoo shrines, Sir Jung Bahadoor, ruler of Nepaul, has arrived in Bombay on his way to England. A contemporary gives us a sketch of his remarkable career. Originally a subadar in a regiment he carved his way to eminence, ruthlessly sacrificing all that stood in his way. The massacre of 150 Sirdars in the palace of the Maharajah, whereby he became Prime Minister, may best be paralleled by the slaughter of the Mamelukes at Cairo, or of the Janizaries at Constantinople. Our Native friends, who are so fond of using the powers which the British Government has bestowed upon them in decrying that Government and sighing for Native rule, may learn from such sketches what India would be if it were not for the present paramount power.

—We are not sure but that the Governments of Europe ought to prohibit the transportation of coals *vid* the Cape. The long voyage, so much of it under a tropical sun, causes every year the destruction of a number of vessels, with great peril of life. It is said that there is a method of ventilating the hold of ships that hinders combustion from taking place. If this is really effective it ought to be made compulsory.

—With reference to Consul King's testimony in favour of moderate opium-smoking, (see our Epitome) two or three things need to be remarked. 1. The moderate opium-smoker almost invariably develops into the immoderate smoker. 2. The generality of medical testimony is decidedly against the habitual use of opium. 3. The effect upon the mind and morals is greater even than upon the body.

—The Rev. Mr. Somerville is to visit Cawnpore, Agra, Meerut, Umballa and Lahore, before coming to this Presidency.

—Mr. James Pascoe, a missionary at Toluca, Mexico, writes October 23rd, that he has baptized altogether 105 converts from Romanism. He does not regard as valid the baptism received in the Romish church. Mr. Pascoe is not, we believe, connected with any society. We hardly know how to account for the fact that he should pursue his work without let or hindrance, while missionaries in other parts of Mexico are so grievously persecuted. The people came at first by night to hear him; they now come by day.

—We have had for some weeks unusually cold weather for Bombay, and the mortality returns have proportionably increased. The mortality is always higher in the cold season than at other seasons of the year, but is this year considerably higher than usual. The Natives in this country suffer almost as much in the cold season as the very poor in England do in winter. We feel for the English poor; should we not be concerned for the unclothed Natives, living many of them in huts on the Flats? Can nothing be done to protect them from the severity of the weather? In the last twenty years a portion of the Native community have amassed immense wealth, and have now more money at their command than Europeans have. Their splendid equipages and magnificent bungalows testify that they have more than they well know what to do with. Could not some means of helping the poor people who are perishing with cold be devised? Within a few years a good deal has been done in the way of improved buildings for the poor, for which we are indebted to the Municipality. But the bills of mortality show that much remains to be done.

—An Irish paper (*Freemason's Journal*) finds fault with Lord Abercorn, Lord Lieutenant of Ireland, for having accepted the Grand Mastership of the Irish Freemasons, on the ground of the *higher chances of official promotion* thus extended to Freemasons. It seems to us that herein a good reason presents itself why Freemasons should not be allowed to remain in high civil appointments. If it is the fact that they are disposed to prefer men belonging to this order, in making appointments, it is certainly a matter requiring the interference of the State.

—The Rev. Mr. Smith, so long missionary at Benares, was found dead below a bridge at Ealing, Jan. 1st. It is supposed that he either fell from the bridge, or was killed by a railway engine. He had been an invalid for three years.

One of the Apocalyptic beasts is represented with two horns like a lamb and with the voice of a dragon, and the context seems to show that it is the Romish clergy in different countries engaged in efforts to establish the supremacy of the Pope in their particular countries. In England just now the leading men among the Romanists are very lamblike in their bearing, and as we listen to them we wonder how we ever could have suspected the Papacy of such evil things as have been attributed to it. Here too, in India, the horns are like those of a lamb. But let us look across the Atlantic, to Mexico, and the lamb presents itself as a dragon. The following is from one of the Missionaries of the American Board, Mr. Morgan:—

"I believe you have not the slightest notion of the state of things which exists here. Only last week one of the Roman Catholic organs came out with an editorial as good as counselling our assassination, if we could not be got away by any other means. Yesterday I went out for a walk around the town—the central part. When I returned, one of the members of our church strove to impress upon me the extreme danger of going out thus alone. 'In a year from now I might be able to do so with safety.' This, you will perceive, acts against us and our work; for if we cannot go about much, but must await the coming of people to the house, we pull against the tide all the time.

"But the Lord is blessing and owning the work in many ways. Our meetings are interesting; men, women, and children are enthusiastic in learning Scripture. More than three hundred and fifty verses were repeated last Sunday. As a proof of the real interest the truth inspires here, I may say that we frequently have a deputation of two, sometimes only one, from Ahualulco. But where in America or England would twelve women and three men walk eighty miles in the winter season to be present at a reunion of Christians for the purpose of worship, and of organizing themselves into a properly constituted body for the perfection of their faith and the extension of the cause of truth? On the evening of the 8th instant this took place here. Weary and footsore from forty miles' travel on foot that day, this number of persons entered our house and gave us the salutations of the other brethren and sisters at Ahualulco, some of whom will be unable to attend, from various causes.

"You can hardly conceive of the fear of doing anything which will proclaim them Protestants which seems to pervade this people. They know at how low an estimate the life of a person who goes against 'The Church' is held; hence most of the people desire to keep on good terms with the priests. My pen dares not form words to express what evil things I have learned of the priesthood since coming to this country. It was only a few weeks ago that the Rev. ——, of the Roman Catholic theological seminary of this city, told his students that when Stephens was killed 'the Church' had one enemy and the world one thief less; 'and would to God that the other one (Watkins) were destroyed.' What sublime Christian charity! But this is of a piece with the lives the Roman priesthood here lead. But God reigns, and his truth is being spread by multitudinous means."—*Missionary Herald.*

The Indian Female Normal School and Instruction Society are about to open a Zenana Mission House in Bellasis Road, which they hope will prove, what its name implies, a house of resort for all who are interested in the amelioration of the Native women of our city. Gatherings of those who desire instruction and will come to the Mission House to be taught; house to house visitation of such as, for various reasons, are unable to leave their own homes; and, in course of time, a training-school for those daughters of respectable Natives who may desire to work for the Lord as Christian teachers or visitors in schools or families;—such is the proposed working of the Zenana Mission House by the two English ladies, Miss Butt and Miss Harding, who have been appointed by the parent society. Such a work must commend itself to every Christian who earnestly desires the spread of the glorious Gospel of Christ. For, from whom do children gain their first and most lasting impressions? Is it not from their mothers? Let us then bear in mind that in reaching the wives and mothers, we are obtaining an influence over whole families, and it is the generation yet to come that will rise up and call us blessed.

The Society above mentioned is undenom-

inational, and would aim to be in its work auxiliary to the different existing Missions.

THE following is from a private letter from a friend at Baroda:—

"I went out with three of our friends to a village about 10 or 12 miles from here, where a person, I was informed, meant to bury himself alive and thus get to heaven. After a three hours' ride we arrived at the village and saw this individual. He seemed an impostor from the conversation we had with him. He told us he believed in one God, and in the "Shubd," Guzerati for "Word," whom he believed to be one with or equal with God. Where he got these ideas from I cannot say, unless from some Christian source. He was very willing to hear what we had to say about Jesus, and offered no arguments or objections, but listened quietly. He seemed to see the truth and told us he had now changed his mind regarding the burying-alive business. At the same time we preached and sang to an audience of some 200 villagers for about two hours, offered up prayer in the open air, and distributed tracts. The people willingly and respectfully heard the message, and eagerly received the tracts.

From the *Christian* of Dec. 24 we take the following notices of the work of God at Manchester. The Rev. T. Willis writes:

The voice of praise and rejoicing is heard in our streets. The weather may have been wintry. There have been cold and rainy days. But spiritually it may be said of multitudes, "the time of the singing of birds is come." In moving to and fro, not only do we hear people singing the sweet hymns and the inspiring melodies of Mr. Sankey, but something truer and deeper than anything of this description meets us on every hand: men, women, and children being joyful in the Lord, and rejoicing in hope of the glory of God.

That there is a genuine revival of religion in our midst is a fact now undisputed and undenied. It was not to be wondered at that, for a time, some looked on with doubts and misgivings; nor is it to be regarded as a thing incredible that others actually attributed to our American brethren mercenary motives, representing them as money hunters. But now these are things of the past, and the people are opening their eyes to behold and their mouths to acknowledge that the work is not of man but of God.

The gatherings, whether morning, noon, or night, are large and enthusiastic. Last Sunday morning it was a joy unspeakable to see the Free Trade Hall filled by half-past seven, and to hear the people giving vent to their feelings in enrapturing song. No wonder that from such gatherings Christian workers have gone forth to the Master's vineyard, with greater zest and increased power. The noonday prayer-meeting has proved a hallowed and blissful occasion. This is relished and enjoyed as a feast of fat things. How delightful to see day after day so many of God's children meeting together for prayer. Such a sight does one's heart good. The afternoon meeting for Bible-reading cannot be too highly commended. That Wednesday afternoon on which those readings were commenced, when Mr. Moody gave an address on "How to study the Bible," will not readily, if ever, be forgotten. As the result of these meetings, we predict that the Word of God will be more carefully read and more deeply reverenced. The general gatherings have been remarkable for the crowds of people who have come together to hear the Word of God; and not only from the city, but from places far and near, have the multitudes assembled.

Let that which has been done stimulate us to expect and seek for greater things. Instead of retreating, let the vantage ground gained be maintained, with a view to further conquest. Let all who love the Lord Jesus Christ in sincerity and truth, whatever be the name by which they are known, or the church to which they belong, let them arise and go forth in the name and strength of the Lord of hosts, from conquering to conquer, their motto being this—"Manchester for Christ!"

Dr. Ziemann writes:

As one who has very attentively watched those meetings, who has mixed amongst the crowds coming in and going out, and who has, night after night, spoken to the anxious in the inquirers' room, I must bear my humble testimony, "The work here is real and broad." People of all ages, of very different ranks, of both sexes, have come under my notice; and more striking and decided cases I have never seen, though I am in the habit of dealing individually with souls.

Only last night it was my privilege to point a gentleman to the Saviour whom I little expected to see at a revival meeting, and whom nothing but God's power could move to forget his position and name, and take his place before those thousands of his fellow-citizens as a poor guilty sinner!

Our dear friend, Reginald Radcliffe, of Liverpool, who is almost daily with us, has used the opportunity and organized a scheme by which every house in the city shall be visited. I will only add that hundreds of our visitors are already busy visiting and speaking and singing in the sick-chambers of isolated sufferers, in the desolate homes of the godless, of Him who came to seek and to save that which was lost. The reports of the visitors are most cheering.

Another says:

Mr. Henry Drummond, who has been carrying on the yonng men's meetings in the Metropolitan Hall, Dublin, since Messrs. Moody and Sankey left, came to this city this week. He gave a wonderful account, at the noon meeting in the Free Trade Hall, of the glorious work of God among the young men of Dublin. The work there deepens and increases continually, so that as many as seventy-five young men, in one of the large houses of business, have professed themselves on the Lord's side.

Mr. Drummond is holding meetings for young men every night in one of the chapels, lent for the purpose, and he is much encouraged by the progress already made.

The *Daily News* has a long account of the work from its special correspondent. He says:

The story of Daniel is one peculiarly susceptible of Mr. Moody's usual method of treatment, and for three quarters of an hour he kept the congregation enthralled whilst he told how Daniel's simple faith triumphed over the machinations of the unbeliever. Mr. Moody's style is unlike that of most religious revivalists. He neither shouts nor gesticulates, and mentioned "hell" only once, and that was in connection with the life the drunkard makes for himself. His manner is reflected by the congregation, in respect of abstention from working themselves up into "a state." But this makes all the more impressive the signs of genuine emotion which follow and accompany the preacher's utterance. When he was picturing the scene of Daniel translating the King's dream, rapidly repeating Daniel's account of the dream, and Nebuchadnezzar's quick and delighted ejaculation, "That's so!" "That's it!" as he recognized the incidents, I fancy it was not without difficulty some of the people, bending forward and listening with glistening eye and heightened colour, refrained from clapping their hands for glee that the faithful Daniel, the unyielding servant of God, had triumphed over tribulation, and had walked out of the prison to take his place on the right hand of the king. There was not much exhortation throughout the discourse, and not the slightest reference to any disputed point of doctrine. The discourse was nothing more than a re-telling of the story of Daniel. But whilst Nebuchadnezzar, Daniel, Shadrach, Meshach, Abednego, Darius and even the 120 princes, became for the congregation living and moving beings, all the ends of the narrative were, with probably unconscious, certainly unbetrayed, art, gathered together to lead up to the one lesson, that compromise, where truth and religion are concerned, is never worthy of those who profess to believe God's word.

"I am sick of the shams of the present day," said Mr. Moody, bringing his discourse to a sudden close. "I am tired of the way men parley with the world whilst they are holding out their hands to be lifted into heaven. If we are going to be good Christians and God's people, let us be so out-and-out."

—The question, "What is Ritualism?" is thus answered in a recently published work, "A Few Facts and Testimonies touching Ritualism," by Oxoniensis (Longmans, Green, and Co.):—"Ritualism is Romanism in its essential and outward characteristics. The aim of its advocates is—and that must be borne in mind—not to lead to the Church of Rome, *per se*, but to Romanize the Church of England. Should they succeed in this, they hope to go a step further, and effect the reunion of the Church in its corporate character with Rome at least, if not with the Greek Church also. And this is called 'the reunion of Christendom;' all non-Episcopal Churches (even the Established Church of Scotland), whatever the spiritual life they exhibit, being excluded in the creed of the Ritualists from their idea of Christendom. The spiritual oneness of Christ's true Church is thus confounded with a mere visible unity of external organization."

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SATURDAY, JANUARY 30, 1875.

SPIRITUALISM.

SPIRITUALISM has received a sad blow. A certain professed "spirit," named Katie King, who had lived in this world about 200 years ago, appeared in certain *séances* in Philadelphia and completely won the confidence of Dr. Child and Mr. Robert Dale Owen. Mr. Owen says:

"On May 29, I received a letter from my friend, Dr. Child, a well-known Philadelphia physician, stating that a spirit, purporting to be the same which had appeared to Mr. Crookes, and usually known as 'Katie King,' had shown herself, during the sittings of a Mr. and Mrs. Holmes, at the aperture of a dark cabinet; and conversed with him in audible tones, and had requested him, on her behalf, to write and ask that I would come and see her in Philadelphia. A startling summons, surely, if in very deed from a spirit! Was such an invitation ever before extended by a denizen of the next world to a mortal in this?"

Mr. Owen obeyed the invitation, and was present at forty interviews with the professed spirit, who appeared in white, and frequently kissed him on the forehead. So firmly did Mr. Owen believe in her that he gave her a hair-chain to give to a deceased friend of his;

"She used to receive presents from her admirers; jewels and such like ornaments one would have supposed of but little use to a spirit, but still the credulous Mr. Owen and the simple Dr. Child, as well as scores of other credulous and simple people, firmly believed her to be a spirit, and they would probably have continued so to believe, but for the exertions of a gentleman who set himself to lay bare the fraud, and who communicated the result of his investigations to the *Philadelphia Inquirer*."

After a great deal of trouble this gentleman succeeded in identifying the spirit with a young lady of flesh and blood who took her meals at a boarding house.

"Here he got into conversation with her. But she at first did not, as the saying is, 'pump easily.' She 'did not believe in Spiritualism,' she said, in answer to his first inquiries, nor did she, in the outset, show any disposition to let the cat out of the bag. But gradually the 'gentleman' managed to worm himself into her confidence, using 'patience, perseverance, and promises,' and then she showed him the presents which she had received in her spiritual character, "rings, lockets, beads, and robes," in luxurious abundance, and confessed that she was not a spirit, but a mortal woman, and only eighteen years old, instead of being two hundred and upwards. This confession she has now by, we dare say, the exercise of more 'patience, perseverance, and promises' upon the part of the 'gentleman' of the *Philadephia Inquirer*, been induced to make public, and of course the the mediums are in a sad way. She has received letters threatening her with serious consequences if she will not 'stop in her mad career'—that is to say, in her willingess to contribute to the exposure of spiritualist practices and tricks.

"Of course, it was not very easy for Messrs. Owen and Child to go on believing in the spirit, when the spirit said she did not believe, and never had believed, in herself. So they have issued a couple of 'cards,' certifying—each for himself—that they are now at least in their right minds. Yet Mr. Owen, strange to say, does not appear to think he has been merely a dupe. He, the hero of 'forty memorable test sittings,' thus acknowledges his release by the 'gentleman':—

'Circumstantial evidence, which I have just obtained, induces me to withdraw the assurances which I have heretofore given of my confidence in the genuine character of certain manifestations presented last summer in my presence, through Mr. and Mrs. Nelson Holmes.'"

The *Echo* says:

"The persistency with which people stick t

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their belief in Spiritual Manifestations, after the fraud has been revealed over and over again, is one of the most surprising things that we know. It is also one of the saddest. All these believers in Spiritual Manifestations are educated to a certain degree. Many of them are educated up to a point far higher than we can within any reasonable period of time, if ever, hope to raise the education of the artisan and the agricultural labourer. And yet in spite of the education which they have received, they are as open to be imposed upon by the nonsense of the medium as if they were naked savages or untaught clowns."

What is here said about the education of many Spiritualists may also be said of many who are known as sceptics, or free-thinkers. Education has its snares; and the very fact that a man knows more than his neighbours, may predispose him to adopt views that are not commonly held by those around him. Many of the Natives in this country are disposed to attach a great deal of importance to the fact that some men of high culture, of science, men of repute, reject the claims of Christianity. But the same thing is true of some that embrace Spiritualism; and the only legitimate conclusion is that men may have great powers of mind, and yet be very ignorant or prejudiced regarding a branch of knowledge for which they have no particular liking. Men are very much influenced by spiritual affinities. They can very clearly see the evidence for something which falls in with their mental habits and tastes, and yet utterly fail to see the evidence for that which has no attraction for them. This principle is just what is implied in the Scriptural statement that men love darkness rather than light. A man can only receive the kingdom of God as a little child. The highest wisdom is that which comes down to us from heaven, in the Gospel; but it is very different from that which men call wisdom, and demands a self-abnegation that is directly opposite to the state of mind engendered by the wisdom of this world.

THE BISHOP'S CHARGE.

VERY noticeable in this charge is the tone of deep feeling with which Bishop Douglas refers to "evening communion," a practice which has, he says, no sanction in past history, and no precedent even among those who do not conform to the Church. The Lord's Supper is often celebrated in the evening by Non-conformists, so that we do not understand the last remark. Our attention is arrested by the first statement, that the custom has no sanction in past history. If by the Communion is meant the Mass, then the statement may be correct; but if the reference is to that which our Lord instituted at the last Passover, then surely the original institution must constitute an important part of the history. The first observance of this institution was in the evening; 'when the evening was come, he sat down with the twelve;' nor is there anything in the New Testament to indicate that it was observed otherwise than in the evening by primitive Christians. The very name by which it is designated connects it with the evening. Our word 'supper' is a correct translation of the New Testament *deipnon*. In the German, it is *das heilige abendmahl*, the holy evening meal. How strangely it sounds to read: "To partake of the Holy Evening-meal in the evening is a custom that has no sanction in past history." But why this extraordinary zeal against a particular hour of the day? Is the morning a more sacred time than the evening? The strong feeling of the Bishop is one that Romish priests entertain, and with them it has its origin in the belief that Christ is physically present in the elements, in which they adore him, and that it is not fitting that there should be other food in the stomach when the body of their Lord is swallowed. The communion must be taken in the morning in order that it may be taken fasting. So in many Church of England churches there is communion at early morn, 7 o'clock or thereabouts. Yet do not the recipients desecrate the elements by a breakfast that soon follows them? How refreshing to get away from this childishness to the account in the Scripture of the original institution,—the homely meal in the upper chamber, the twelve Apostles in their rustic dress, the feet-washing, the roast lamb and its accompaniments, and then the bread and the fruit of the vine.

"True reverence, shown by your care of buildings devoted to worship, of the Holy Table with its appointments and of the sacred vessels, shown, too, by your whole demeanour, as of one of who feels and is conscious that his Lord is mysteriously beside him, will pass from you to them, and will spread by its influence into a sobriety and sanctity of their daily conduct, as they learn that their whole life circles day by day around their Lord's Cross."

Thus the cross of our Lord is localized, identified with a place, and the sanctification of Christians is connected with the reverencing of that place. "Sanctify them by thy truth; thy word is truth."

But we wish to say a few words about the Apostolical Succession referred to in the paragraph quoted last week, in which the Bishop explains why clergymen of his Church may not have communion with those of other bodies. By virtue of this Apostolical Succession,

"When you were admitted to the order of priesthood, you received the Holy Ghost for your "office in the Church of God," and, as part of your ordination gift, you received the power of absolving from sin, or withholding absolution. That power, of course, is delegated and ministerial, and is not exercised by you as separate from Him in Whom it inheres, but on His behalf, and in His name, Who alone pardons and punishes. Yet it is a real power, and our Lord Who commits it to you is as true and real in this as in all His ordinances. What He said, He literally meant, and in this respect, as in all others, you are not a figurative Jewish priest, but a real representative of the true Aaron. To penitent souls burdened with an intolerable load of guilt, and crushed by a sense of sin which is the greatest of all agonies, you, though men, are entitled to say, in the name of the Son of Man who has power on earth to forgive sins; 'Son, thy sins are forgiven thee, go in peace!' This you can declare and pronounce, not as mere teachers and preachers, but as entrusted with the power of the keys, representing Him Who opens and shuts Heaven."

When a man is thoroughly awakened to a sense of the evil of sin as committed against a Being of infinite holiness, justice and truth, he longs for the word of pardon with an agonizing solicitude, but at the same time demands such *evidence* of pardon as will pacify his alarmed soul. Imagine such a penitent met by the words of the Anglican clergymen: I absolve thee.—But who art thou?—I am one whom God has commissioned to grant you absolution for the sake of Christ's blood.—I can understand about Christ's blood shed for the remission of sins; but if certain persons are appointed to apply the purchase of that blood, then it is a matter to me of infinite moment to know whether you are really one of those persons or not.—Yes, I belong to a line of persons commencing with one of the Apostles and descending through the centuries that have intervened, and down this line the power to forgive sins has been transmitted from individual to individual by the laying on of hands. Therefore, be of good cheer; I have power to forgive you all your sins.—Eighteen centuries have gone by since Jesus ascended from earth; between you and him is a chain of several hundred links; a single faulty link vitiates the whole chain. How can I be certified that there has been no faulty link?—You know that the Church of England has been established in Britain for centuries.—Three centuries and a half ago the established Church was the Church of Rome.—That makes no difference. The line of descent goes through that church. One bishop instituted another.—Oh my sins! who will deliver me from this grievous burden?—Why man, you have deliverance offered you, What more would you have?—Am I asking for much? I ask that you should show you are empowered of Christ to forgive my sins, and you refer me to a bishop who, you say, laid his hands upon you and gave you the Holy Ghost; that bishop refers me to another bishop by whom he was ordained; that bishop to another; so on till we reach the Popes and the dark days, and the days of bloody persecution when they who read and loved and remembered and obeyed the word of God, were beheaded or burnt at the stake.—Yes, but that does not affect the question; the priestly power is of God and is not forfeited by the irregularities you speak of.—But, if men could be guilty of all manner of misconduct, why could they not put forth false pretensions, and claim to be in the true line when they were not; and a single faulty link, you know, vitiates the chain.—I fear you do not know the value of historical testimony.—One thing I know: I am a sinner and need a Saviour, and I do not dare to anchor myself by a chain that goes through the darkness and corruption of eighteen centuries. And what appears to me most surprising is, that if Jesus Christ could not speak to me except through a chain of so many hundred links, he should have adopted a line of succession that was composed for centuries of persecutors and enemies of righteousness. Christ's sympathy is with the weak, the afflicted, the persecuted, the exiled, imprisoned, tormented, beheaded; but your line of succession instead of reaching you through these, reaches you through men who hated the word of God and persecuted the people of God. If your power to pronounce me free from sin rests upon anything so questionable as this, I fear my poor heart will not exercise the needed faith.

RELIGIOUS PHRASEOLOGY.

JOHN FOSTER in one of his Essays speaks of the dislike which literary men sometimes entertain for evangelical religion, and endeavours to trace out the causes of it. The scribes of old were literary men, and they generally disliked the doctrine of Christ: but Foster is speaking of modern literary men. Among the causes of the alleged dislike is, he thinks, the phraseology used by religious people. They are said to use ex-

pressions that are not known in ordinary conversation, and when they use familiar words use them in extravagant senses. There may at times have been some foundation for this; but the critics should consider that earnest Christians have experiences that differ from those of irreligious men, and in the nature of things must use language somewhat differing from the ordinary. Christians should aim to be simple and natural in their speech; in talking with worldly men on the subject of religion, they should keep in mind the necessity of using language that will be understood. But there is also some offensive language that the Christian cannot but use, because it embodies important truth, though still it will be well for him to endeavour to explain what he really means by it.

For instance—You hear a Christian man speak of his weakness and helplessness, of his inability to do any good thing, to overcome the evil of his nature, of his utter dependence upon God. You say, What nonsense. Every man has powers enough, if he will only use them. What would society be if it were not for powers of individual action? Did God not give man dominion over all creatures here below? Do we not constantly see difficulties overcome by energy or force of will, or perseverance? Where there's a will there's a way. Let a man bravely put his shoulder to the wheel. When you ask us to acknowledge ourselves weak and helpless, you ask us to be hypocrites, for we are conscious of power in every department of our being, physical, mental and moral.

Some explanation is evidently needed. If man had not manifold and great powers, his obedience or disobedience would not be of much consequence. But his powers are ruled by his will. It is easy for him to do that which lies in the direction of his natural bent; when his inclinations lead the way, his powers readily follow. If he loves money, he will not spare himself in the diligent pursuit of it; if he is sensual, he knows how to compass his wicked desires; if he is ambitious he will bend all his energies to the work of getting influence over others, or will strive indefatigably to achieve some work of art that will attract the homage of man. But in all this he is controlled by selfish considerations. He is strong to do that which is pleasing in his eyes and that which will win him the regard of the particular circle to which he belongs. But the word of God comes with the announcement that his will has usurped the place that belongs to the will of God; that he was created and his power bestowed that he might do the will of God, do it always, do it exclusively, do it with the whole heart. He is called upon to submit to Christ and henceforth live for Christ, placing at the disposal of God his wealth, strength, influence, comfort, all. Strong to do his own will, he finds himself weak to do the will of God. He may be compared to an engine that easily moves along on its rails, but, threatened by an approaching engine, is powerless to take itself from the rails. He that committeth sin is the servant of sin; sin rules him; and he finds himself impotent to shake off the yoke.

But, when I am weak, then am I strong, says the apostle Paul. Saul of Tarsus was not lacking in energy or force of will; but when it came to taking up the cross and following Christ, he found that his natural powers were of little service. And the Christian finds that he must look away from his own miserable self to a divine Saviour, that he may fight the good fight of faith. The elder brothers of David gloried in their strength, but when Goliath came forth their strength failed them; David, conscious of his own weakness, but strong in the Lord, won the battle, not for himself only, but for the whole Israelite army.

After all, the boasted powers of men are not their own; they are simply lent them for a time, and at any moment may be resumed by God.

GLEANINGS IN "EPHESIANS."

In whom we have redemption through his blood. i. 7.

Not merely 'we have redemption through his blood,' but, 'in him' we have it. It is not something apart from him, and we find it when we consent to give up self and find our life in Christ. Think not that you can get redemption through his blood, without a vital union with Christ, that is, without consenting to it; consenting to live upon him, to find all your springs in him. If any man be *in Christ*, he is a new creature, he only. 'Redemption through his blood.' Some people like not this frequent reference to blood; they are ashamed of it, as though it were a reproach to Christianity. It is a reproach to them that they think so. Cain had the same idea, was very angry because God had more sympathy with Abel. But he who objected to an offering of blood, was the first murderer. Man's ruin is awful, and the most extreme and awful measure conceivable alone availed to obtain for him redemption.

The forgiveness of sins.

This means the removal of all that hinders God's love from perennially flowing into our heart. In an earthly state, a man may be forgiven and never afterwards see the face of the king; enough for him that he has liberty. But God is love, and radiates love in all directions by the necessity of his being, and all creatures are shone upon by this love, except such as are turned away by sin, as the far side of the moon is turned away from the face of our globe; the forgiveness of sins brings the sinner where the beneficence of God can play upon him with ceaseless and tranforming benedictions.

Riches of his grace.

God's wealth is in his grace, in what he imparts. Man's wealth is in what he can get, draw to himself. Limit the grace of God and you limit his wealth. Some pauperize God with a doctrine of election that limits his grace to a very few, and when they hear of numerous conversions take alarm and conclude that the work must be of the devil. Some one in England has sent us copies of tracts, the character of which may be gathered from this quotation: "To Moody and Sankey, the American Revivalists, so called. Oh, ye Deceivers, who from the bottom of flesh, and a letter-formed faith, are raising a structure of wood, hay and stubble, on a foundation of sand, in the souls of the foolish: Cease your ranting, singing, folly; and, if there be a place of repentance to be found, find it." We have seen such men; reconciled to the great ocean of iniquity all around them, because their little clique was, as they believed, on a rock, high and dry, and imagining God to be like-minded with them. But God is rich in grace, and who will limit it? See in Titus, the passage beginning, "The grace of God which bringth salvation, hath appeared to all men."

In all wisdom and prudence. 8

This does not refer to the wisdom and prudence of God's dealings with his people, but to the wisdom and prudence which he has enabled his people to exercise, communicated wisdom. The word prudence hardly expresses the meaning of the original, which might be rendered 'power of apprehension.' It is elucidated by what follows: 'Having made known to us the mystery of his will,' his loving purpose so feebly apprehended by the Jews, who supposed that divine grace sought no wider channel than the family of Abraham.

—He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifotime is unrolled.—*Anon.*

REQUESTS FOR PRAYER.

For one in spiritual darkness who desires to be wholly the Lord's, but has long and vainly sought the evidence of his acceptance.—For a brother, a prodigal, who has long hardened his heart against the truth, that he may be converted.

Epitome of News.

Saturday, January 23.

—The Commission which is to meet at Baroda next month will not be empowered to pronounce sentence on Mulharrao if that prince be found guilty of the crime of which he is accused. The members of the Court of Inquiry will be, as it were, merely a jury to give their finding on certain issues: the decision will be passed by the Government of India.

—The Maharajah of Travancore is on his way to Calcutta.

—The railway viaduct which is thrown across from the Wuzeerabad bank of the Chenab to the Kutala one, is, we understand, considerably more than a mile in length, and, moreover, the longest bridge in the world. The greater part of the masonry work of this bridge is finished, and before the rains, it is hoped, the whole of the piers will have been erected.

—The new Opera House in Paris, commenced by the late Emperor about 15 years ago, is now completed. It has cost £1,120,000!

—*Times of India*; Baroda; Gaekwar's palace: "The room next to the dispensary was Mulharrao's *sanctum sanctorum*, which I must just mention and pass on. It is hung with engravings of the grossest description. The obscenities of Holywell Street are pure compared to these disgusting productions. They are indecent in the extreme, but not witty in the least, and their coarseness is unrelieved by any pretensions to humour."

—*Times of India*: "There is some probability of the disputes between the members of the Syrian Church in Malabar coming to an early termination. The Patriarch of Antioch has been invited to Malabar in the hope that His Grace will arrange the dispute now raging between members of the church. A decent sum of money was collected among the members to enable His Grace to pay his expenses to and from India."

Monday, January 25.

—It is said that Serjeant Ballantyne has agreed to undertake the Gaekwar's defence.

—*Times of India*: We learn from a correspondent at Cochin that a couple of days before the Christmas holidays, a Nair of Chenganoor, in cold blood, murdered his paramour, on suspicion of her infidelity. The noteworthy and strange feature of the case is, that, when he was taken up and arraigned before the Sessions Court, he pleaded "guilty" to the charge, but earnestly implored that the extreme penalty of the law, which he admitted he fully deserved, might be carried out, not at the usual place of execution, but at the scene of his crime, in order that he might, according to his theory of the transmigration of the soul, assume the form and life of a "demon," and thereby have full scope for revenging himself on the man and his associates who were the cause of leading his unfortunate victim astray."

—*Bombay Gazette*: "If it were possible by means of a *plébiscite* to ascertain the wishes of the majority of Mulharrao's late subjects, we entertain a just confidence, founded on the opinion of men who know Guzerat well, that the popular voice would approve the annexation of the State to the British dominions. An ingenuous newspaper correspondent says the people of Baroda would resist annexation, because they have still "their traditions, their customs, and their religion." But the British Government does not interfere with the secure enjoyment by its own subjects in India of any traditions, customs, and religion they may care to cherish; and the sole result of annexation would be to substitute, for a condition of social and political anarchy in which the lucky few won prizes while the many were shamefully oppressed, stability in the finances, civil order, and an equal administration of justice.'

"An investigation of the papers connected with Bhau Scindiah's death shews the substitution of fabricated documents for original statements."

—We are again called back, observes the *Mofussilite*, to the case of Colonel Phayre, and again we find ourselves asking the simple, homely ques

tion, has this officer been fairly dealt with? We decidedly think not. We have never even seen Colonel Phayre, but we have just now before us no less than three letters on the subject of that officer's removal from his office at Baroda. Without pretending in the least to any political inspiration in the matter, we repeat our opinion—strengthened very rationally by passing events—that Colonel Phayre, a loyal, clever and most accomplished gentleman, has been sacrificed in a fashion that does not assuredly reflect favorably on the Viceroy's wisdom.

—The *Friend of India* thus notices the Rev. Mr. Smith, C. M. S., Benares, whose death in England was lately announced: "His principal vocation was that of preaching; and his knowledge of Hindee was such that natives listening to his words without beholding him were entirely ignorant of the fact that it was a European speaking, and imagined that it was one of their own countrymen. Not only were his idioms correct, but the intonations of his voice, and the peculiarities of his accentuation, together with singular turns of expression harmonizing with the niceties of native thought, most difficult for a foreigner to catch and reproduce, were almost perfect as though, indeed, he had been born and brought up in the country. Mr. Smith was also a diligent writer of vernacular books and tracts on Christian subjects. His chief work is entitled Sat Mat Nirupan, and is devoted to a thorough investigation of Hindooism, and to an elaborate exposition of the claims of Christianity. He was a man of considerable natural ability, of intense earnestness, and of unflagging enthusiasm. Of a melancholy disposition, and often greatly depressed at the slow progress of Christian truth in Benares and its neighbourhood, nevertheless his zeal never for an instant faltered. In this respect, and in the lofty spirit with which he engaged in his noble enterprise, he was truly apostolic. Although constantly dissatisfied with the measure of success which attended his unceasing labours, yet that success was of no mean character. It was his happiness to see the Mission, in which he was the foremost worker, increase and develop until it became one of the most flourishing in Northern India, while its college, schools, orphanages, and Normal Institutions, both for numbers and efficiency were unsurpassed. Mr. Smith was a missionary of the old school, a school characterized by thoroughness and entire self-consecration, qualities not always so eminently manifest among missionaries of a later date."

"After long discouragement, the Baptist Mission among the Chinese in Siam reports sixty-five baptisms in two weeks. Twenty-five of those converted were baptized at Ku-Buang, where a congregation consisting of thirty-four members was organized on that day. The converts at once made their subscriptions for the support of the Gospel."

"The late Missionary difficulty at Hoochow has been successfully adjusted by H. M.'s Consul, a sum of $200 having been paid as indemnity for the personal losses of Messrs. Meadows and Douthwaite, a proclamation issued, and a promise given that other premises will be provided as a preaching place, when the ill-feeling against the Missionaries has somewhat subsided."

—Tischendorf, the discoverer of the Codex Sinaiticus, died last month.

—There were five seekers at the Rev. Mr. Somerville's service in Lucknow, the 17th inst.

—The Reformed Church in America.—Bishop Cummins (the New York *Independent* says) preached a sermon in this city on Sunday, Nov. 15, on the late general convention. He pointed out the fact that the germ of all the mischief in the Episcopal Church is the sacerdotal principle, and declared that there would never be genuine reform until that was expunged from the Prayer-book. He thought that the new canon of ritual was very much like one of Lee's wooden guns at Manasses—a piece of Quaker ordnance, that would hurt nobody. The prospects of his own Church are, in his opinion, exceedingly bright. There are already seven parishes in Canada, and the last news from the Dominion was that a whole congregation, numbering 400, with a dean of the Church of England at their head, had been added to the ranks of the Reformers. In the State of Illinois there are five churches, in New York four, in Pennsylvania four. It is not a year yet since the first meetings of the new organisation were held, and "well nigh forty ministers and twenty parishes are in union with the Church."

—In compliance with an invitation given them by the Lord Bishop of Madras, a large number of ladies and gentlemen, among whom was Lady Hobart, assembled on Wednesday evening under a tent in the compound of his Lordship's house to meet the Rev. Sholto C. D. Douglas. Mr. Douglas preached from 2 Samuel ix.

Tuesday, January 26.

—A writer in the *Bombay Gazette*: "Indian Princes, Rajas, and Chiefs of all sorts until comparatively recent times were accustomed to maintain, as at Baroda now, a tag-rag and bob-tail mob, undisciplined, ill-armed, half-clad, and irregularly paid, which was dignifed with the name of "Fouj" or Army. For every thousand such, budmashes on paper charged to the State, there might perhaps, after sweeping the back slums, have been half the number mustered. Fired, however, with a laudable but certainly a most blind and mistaken zeal, every Political officer has been encouraging his particular Raja or Chief, to reform his Army! What is the consequence? The tag-rag and bob-tail have in most places disappeared, and, instead of an unorganized, unwieldy crowd of ruffians which would melt like snow before a few disciplined troops, there now exist compact, carefully drilled bodies of troops well armed and officered, which would be found in the field very nearly as efficient as our own native troops. Thus Scindia and Holkar together could at this moment bring 50,000 good troops into the field, which Scindia himself could handle as well as any of our Brigadiers! Add the Nizam's reformed troops and you get a formidable army, numerically double of any force we could put into the field in Infantry, probably our equal in Cavalry, and by no means ill supplied with Artillery!"

—Information has been received that the *Ontario*, coal-laden, from England, is on fire about 80 miles from Bombay. A steamer has been sent to her assistance.

—A curious fraud has been detected at Goolburgah. The wrong halves were taken daily from ten or more passengers coming to the fair with return tickets, and these halves were then sold outside the ticket office. The passengers who had purchased the original tickets, on returning, would be denied the benefit of their wrong halves, and have to purchase tickets at the full price. One can imagine the bitterness which would spring up in the minds of these people, towards the Railway. The shroff who sold the wrong halves has been sentenced to a year's imprisonment.

—*Bombay Gazette*: "Two arches and a pier of the Singur Bridge on the Jubbulpore extension of the G. I. P. Railway fell yesterday morning, seriously injuring eight men. This bridge had been condemned as unsafe some months ago, and trains have been running on a diversion across the river since the middle of November."

—Sir Jung Bahadoor and suite arrived yesterday by special train.

—What has become of the law forbidding lotteries? The *Bombay Gazette* says: "Crowds of natives attend daily at Mr. Soundy's "Emporium of Novelties" to try their luck for a rupee. Thousands of articles, large and small, valuable and paltry, are arranged in the place, and each of them bears a number. Tickets containing all the numbers of the goods are understood to be kept in a box, and a visitor, on going into the Emporium and paying a rupee, is allowed to draw a ticket out of the box, and to take away the article the number of which corresponds with the number on the ticket."

—*Times of India*; Baroda, 25th: "Seventy-five thousand rupees have been paid to-day by Sir Lewis Pelly to Messrs. Jefferson and Payne on account of the Gaekwar's defence."

—In the last series of Consular reports, Mr. W. E. King, Vice-Consul at Kewkiang, puts in a word in favour of moderate opium-smoking. In a tour on the Upper Yangtsze and in Szechuen he observed that the junk sailors and others smoked with impunity. Their constitutions seemed robust, for they had prodigious appetites, and their work was very hard, lasting from 4 a. m. until dark with hardly any intermission, and constantly requiring them to strip and plunge into the stream at all hours, and often in the most dangerous parts. The two persons most addicted to smoking were the pilot and the cook. On the incessant watchfulness and steady nerve of the former the safety of the junk and all on board frequently depended, and the second worked hard from 3 a. m. to 10 p. m., and often longer, and seemed independent of rest or sleep. This latter had a conserve of opium and sugar, which he chewed during the day, as he was only able to smoke at night. Consul King declares his opinion as to the mischief of opium-smoking to be much modified. He feels bound to recognize the fact that the habit can and does exist without detriment to health or capability, the opium merely afforded a solace and a stimulant.

—In the last Report of the Bombay, Baroda, and Central India Railway Company the total of the receipts from passengers is put down at nearly 11 lakhs of rupees. Of this sum the third-class passengers contributed Rs. 9,80,000, whilst the first and second class passengers paid only Rs. 28,248, and Rs. 72,009, hardly one-tenth of the entire receipts from passengers of all classes.

—*Indian Public Opinion*: "The Rev. Mr. Taylor, the Evangelist, and author of a work entitled "Street preaching in California," has arrived at Lahore, en route to Scinde, and has been preaching in the Union Church, which, on Sunday evening last, could scarce accommodate the congregation which assembled to hear him. This gentleman has, as many of our readers are probably aware, been engaged in evangelistic work, in various and some very remote parts of the world, and since the past few years has selected India as the field of his operations, his labours, in Madras especially, having, we believe, been attended with considerable success. Mr. Taylor delivers a lecture in the city this evening for the benefit of the English-speaking native community, and will preach again in the Union Church on Wednesday and Thursday evening next, at 5-30 o'clock."

—Report of Indo-British Mission, Sonapore: "The ladies referred to in the Prospectus of the Mission put forward by the Bombay Church Union in 1870 having also arrived, I hope that the "works" which were to be carried on in the district may now be commenced. They are (1) a Refuge for fallen women; (2) a Hospital for sick children; (3) a Hostel for aged communicants; and (4) a Home for reclaiming European vagrants'

Wednesday, January 27.

—*Bombay Gazette*; Duffla: "Horrible weather. The Survey party are in snow. Fines are rendered in full by Nana and other Chieftains. The Abors are expected to give up the remaining captive girl."

—H. E. the Governor returned yesterday.

The *Gazette of India* has several notifications regarding the temporary stoppage of certain promissory notes because the white ants had eaten them.

—*Bombay Gazette*: "The Deolee irregular force seem to be a useful set of men. According to a memorandum published in the last *Gazette of India*, the Deolee Force had some time ago constructed the "Nek Chal" embankment, a bathing ghat, weir and guard-room, a chowkeedar's hut in the cemetery, a Hindoo temple on Clay's Island, and out-offices to the Hospital—all of which are said to be in a first-rate state of preservation owing to the good quality of the work. More recently they have constructed a Hall of Justice and a bathing shed for the hospital of the Deolee force. The Hall of Justice is said to have been picturesquely constructed, and the blending of colours in the decorations is effective and pleasing. The force have at present under construction a church, which is being built under Colonel MacDonald's supervision. These facts certainly argue in favour of the value of employing soldiers in India on labours outside of their purely regimental duties."

—Some time ago heavy defalcations were discovered in the Victoria Land Office at Melbourne amounting to upwards of £9,000. The chief clerk named O'Farrell, absconded. By aid of the telegraph he was arrested at Singapore on board a steamer.

—The son of the late Second King of Siam assembled his retainers in considerable force in his palace, and it was supposed contemplated entering the King's palace and placing himself upon the throne by a *coup de main*. The King's body-guard of 300 nobles, and the available forces in the capital, were at once assembled to protect him, and the Prime Minister, who had gone into the country, hastily returned to the King's support. The prince, who is commonly but erroneously styled the Second King,—having never been elevated to that rank,—took refuge in the British Consulate, where he was still at last advices.

—Mr. M. Higgins, Inspector of Police, Mhow, formerly sergeant-major of the 28th N. I., says that he is the man whom an agent of Mulharrao asked to shoot Khunderao Gaekwar.

—*Times of India*: "On Sunday last two educated Brahmins, Mr. Sadasive Pandurung Kelker and

Mr. Wamon Pandurang Kelker (both brothers) joined the Prathana Somaj of Bombay with their families. They have renounced caste and all symbols of idolatry."

—The Court of Enquiry on the loss of the steamer *Japan* say that the fire was caused by the spontaneous combustion of coal taken on board in a wet condition, and by "failure to inspect."

—*China Mail :* "Two missionaries had rented a house in Pinggan (province of Chekiang), with the full knowledge and tacit consent of the local authorities ; but though no preliminary opposition was offered, they had no sooner got into their new quarters than a popular outcry was made, just as at Hoochow ; a mob congregated, wrecked the premises, and compelled the Missionaries to withdraw. On complaint being made to the Chifu at Wanchow, the prefectural city, he ordered reparation to be made and the issue of a proclamation setting forth the objects and the rights of the Missionaries, and enjoining respectful treatment of them. So far the Chifu appears to have acted in a proper spirit, but it is complained that although the ringleaders are known, no efforts have been made to capture them. The Chifu seems quite willing to tell the mob that they have been very naughty boys, but scouts the idea of imposing any punishment on people guilty of so venial a peccadillo as wrecking and looting a mission house. H. M. Consul has, accordingly, been appealed to, and there the matter at present rests."

—*Cope's Tobacco Plant* discourses about the pleasures of smoking : "The physiological effects of the nicotian and of the other volatile and odorous principles which are absorbed and which principally act on the nervous system have, however, a great influence on the pleasures of smoking, and contribute specially thereto by facilitating the digestion, and by bringing the general sensibility into a particular state of erethistic torpor—a process which may be carried so far as to be truly voluptuous. Novices in smoking are intoxicated, and suffer. Adepts are inebriated, and, unless they are very sensitive, they feel all over the surface of the skin a particular glow, a slight pruriginousness—both of them very pleasant. The veterans of the art neither intoxicate nor inebriate themselves, but they feel comfortable—expressing by this phrase the indefinite sensation of delight which they experience from smoking."

A once inveterate smoker testifies that all these pleasures of the weed are exceeded by the pleasure of letting it alone.

Thursday, January 28.

—*Bombay Gazette ;* Baroda : "Mr. Souter yesterday arrested another man who is implicated in the plot to poison Colonel Phayre. It is in evidence that messengers were sent into the town to several jewellers to procure chips or fragments of diamonds, and that three persons went with packets of such diamonds to the Palace. The Maharaja Mulharrao inspected them and selected one, for which money was paid. But strict injunctions were given not to make any mention or entry of the transaction in the account books."

—Thirteen millions have been spent on railways in New Zealand.

—*Gazette :* "H. E. Sir George Bowen, Governor of Victoria, was a passenger by the P. and O. s. s. *Ceylon*, which arrived with the last Australian mail on Tuesday, and is now a guest of Sir Philip Wodehouse's at Government House, Parell. Sir George Bowen is going to England on leave, after being absent since 1859, when he first went out as Governor of Queensland."

—The *Madras Mail* thinks the Maharaja of Vizianagram should be chosen to succeed the Gaekwar on the Baroda throne.

—The *Ontario*, the ship on fire, was taken in tow by the steamer *Africa* at Severndroog, and reached Bombay harbour yesterday morning. She is now out of danger.

—*Sindian :* "The Rev. Mr. Sheldon, who has been a resident of Kurrachee for the last eighteen years, contemplates, we believe, proceeding to England in March next. Mr. Sheldon will be absent for a season, it being his intention to return after a sojourn of a couple of years in his native land. We hope so, for a more painstaking missionary, one who has the cause of his Master at heart, and devotes his best energies to the propagation of Gospel truth, is not to be found in India."

—*Indian Statesman :* "For centuries past native music has been almost entirely in the hands of nautch-girls and persons who attend them. With the object of rescuing the native songs and music from this class of people, and making the study of native music acceptable to educated and respectable classes among natives, the Guzerati Musical Society has been established, and on Saturday last the most prominent members of the Society came forward and sang a number of native songs, chiefly sentimental or love songs from the Persian poets, before a very fair attendance of young Parsees, a few Hindoos and Mussulmans, and there were two or three Europeans in the room, at the residence of a well known Parsee gentleman. Solos, duets, and trios were sung by Mahomedans and Parsees to the accompaniment of Hindoo musicians, who played on the tablas (native kettle drum), the sattar, and one other similar instrument. There was an English piano and harmonium in the room, which were used. The performance during the evening was not relieved of the painful monotony, which, to a European, is the sole characteristic of native music. The singers never raised their voices above the ordinary dead level of all native singers, copying the style of the nautch-girls, but offering little improvement thereon."

—It is expected that the line from Tuticorin to Tinnevelly will be opened for traffic in four months' time.

—The papers tell us of a new game called 'Mind reading' :

"A member of the party goes out of the room, and during his absence an object is hidden. On his return two others of the party stand up beside him in the middle of the room placing both their hands upon his body, one hand on his chest and the other on his back, in the mean time keeping their minds intensely concentrated on the locality where the object is hidden. In a few moments the party operated upon will move in the direction of the hidden object, and in nine cases out of ten finds it."

—Last Sunday was the day fixed upon by Major Baker for the descent of Christ and the translation of the 144,000 virgins. In 1843, in America, many were led by one Miller to look and prepare for a similar translation, and some went so far as to prepare their "ascension robes." If the translated are to remain, as some think, in mid-air, they will need very warm apparel.

—*Sydney Herald :* "The example set by Mr. Hughes and Mr. Elder in South Australia has been followed in Victoria upon a still more liberal scale by Mr. Samuel Wilson, the wealthy squatter of Ercildoun, who has placed unconditionally at the disposal of the authorities of the Melbourne University a sum of £30,000, for the erection of a hall in keeping with the design of the present buildings. Mr. Wilson, having spent nearly a quarter of a century in Victoria, and his exertions having been successful far beyond his expectations, his desire was to apply a sum of money to a purpose of a public nature which would testify in a permanent manner the interest he felt in the welfare of the colony."

—The *Khiva*, with the next English Mails, left Aden yesterday at 7 A. M.

—*The Times* ; St. Petersburgh : "The Mahomedan religion throughout the Russian Empire is in exactly the same position as the Catholic and the Protestant religions. Mahomedan priests are paid by the Government to attend Moslem soldiers in the barracks and hospitals, and a high official informs me that in the "Corps des Pages," a select school for the Imperial pages, the three or four Kirghiz and Uzbeks included in it are carefully taught the Koran by a "Moollah" specially entertained for them by the Government. Notwithstanding this very conciliatory policy, there seems no doubt that the Mahomedan tribes still remaining in European Russia are being gradually converted to Christianity. A return lying before me shows that in the year last reported, 1870, there were 4,900 conversions from Mahomedanism, and I understand that this work has by no means come to a standstill during the last four years. The Eastern Church is so often accused of a want of the "missionary spirit," that I think it only fair that such facts should be brought to notice.

—The captain of the ship *Stewart Hahnemann* has been sentenced to pay a fine of Rs. 100 for an assault on one of his men.

—*Overland Mail* ; January 8th : Several lives were lost by heavy snow-storms in Scotland on the night of Jan. 1st ; a number of trains were brought to a standstill, and the passengers spent the night in the carriages without food.

Arrangements are made for opening in a few days an extension of the Metropolitan underground railway, uniting that line with the Great Eastern.

The interference of troops at the request of Governor Kellogg, to expel several members of the New Orleans Legislature, has created much excitement.

Four men were executed on Jan. 4th for kicking murders—one in London and three at Liverpool.

In South Wales a strike has been joined in by 50,000 men, but the dispute is arranged ; the hands in the Hull shipbuilding yards have struck.

The Rev. A. Newdigate, vicar of Kirk Hallam, Derbyshire, has signified, in a letter to the vicar of Ilkeston, his determination to relinquish his living and join the Church of Rome. The secession is causing much excitement, as he held the secretaryship of the Society for Propagating the Gospel and the Church Extension Society in the diocese of Lichfield, which he recently resigned.

Obituary of the Week—Viscount Hill ; Sir Samuel Bignold ; Major Cumming-Bruce ; C. F. Innell, J. P. and Alderman of Gloucester ; the Dowager Lady Honyman ; the Hon. Mrs. G. Hobart ; Lady Chantrey ; C. Holland, Esq., late President R.A.S. ; Vice-Admiral Harding ; Mr. Kiernan, F.R.C.S. ; Professor Macdonald, of St. Andrew's; J. F. Bell, C.E., G. I. P. Rail ; H. Birley, late E. I. C. S. ; Lieut. Col. Bridgwater, J. P. for Brecon ; W. Cooper, of Bombay ; J. D. De Vetre, late Bo. C.S. ; Dowager Lady Sinclair ; Dowager Countess of Winterton.

—There is mention in the *Dnyanodaya* of the conversion of a Romo-Syrian priest, Rev. Michael Elias, through the reading of the Scriptures at Baghdad. Leaving his little flock in Baghdad he came to Bombay last April, to receive instruction from Dr. Wilson, by whom he was received in the Mission Free Church on the 17th instant.

—*Advance*, Dec. 10th : "It is thought that the conversions in connection with the meetings recently held in Detroit by Major Whittle and Professor Bliss will number from three to five hundred. They had the active and harmonious co-operation of the ministers of the city."

Friday, January 28.

—Deaths last week, 439.

—*Bombay Gazette ;* Allahabad, 29 : "Scindia has invited Holkar to his next marriage. The ceremony comes off next month.—A Court Martial assembled at Umballa under the presidency of Colonel Ross, on the 27th instant, for the trial of Major Angelo, of the 15th Bengal Cavalry, for insubordination.—1st Battalion 11th Regiment marched into Jubbulpore on Tuesday, having come from Dumoh by forced marches. A detachment of the Borderers is expected in a few days, when they will be sent to Bombay, their families remaining at Jubbulpore until the embarkation of the corps for Aden."

Selections.

THE REVIVAL IN DUBLIN.

SPECIAL INCIDENTS AND IMPRESSIONS. BY THE REV. W. FLEMING STEVENSON.

Among the points of interest in Dublin, there is none more singular, and at the same time more solemn, than the inquiry room. Sometimes the large concert-hall has been occupied, sometimes the small, sometimes both. Once or twice the main building has been given over exclusively to women, while the men have been withdrawn to one of the side halls. The numbers who remained for conversation were often very large—many hundreds, now and then approaching a thousand. The band of workers who spoke with them has also been large, and includes perhaps fifty ministers. Persons have come of every shade of opinion. A sceptic has written down his feelings in a note-book,—an honest doubter, who submits them *seriatim* for answer, and expresses thankfulness as they are met and leave his mind more open to receive Christ. One has come to scoff, and avows that he only wants to see into the thing ; but a pointed, firm word, spoken in love, has sunk below his shallow scorn, and he finds himself grappling with sin. A gentleman has come from a town many miles away ; he has fallen into sin, and wandered far from Christ. His wife had often borne the burden on her heart to God, and on returning home from a short absence finds he has gone hurriedly to the meetings ; now in the inquiry room she finds the wanderer restored, full of sorrow, but more full of thanksgiving, and the husband and wife leave the building together with a joy that is unspeakable. Here are two, a gentleman and his wife, that have travelled 150 miles from their home. They are greatly moved ; the woman sobs, the man cannot check a silent tear that trickles down his cheek ; their quest for peace seems only to have brought them into woe ; but before the meeting breaks up, the light has broken in, and they rejoice in the Lord. There is

a young Swede, who has only recently come from the North, and tells his trouble through very broken English; the next evening he is looking to Jesus. Some are Roman Catholics, probably very ignorant of Bible teaching, but receiving the truth with avidity; coming, perhaps, again and again. Some, with a beaming face and a great but gentle earnestness, are leading in others—sisters with sisters, young men bringing friends. There is a lady who has come up from the country, and has brought in four grown-up daughters. A minister is passing, and stops. He has already long since led that lady to Christ, and he has baptized these four girls; but it is fourteen years since he left their neighboorhood for another very distant. He sits down beside them, and does not leave till the mother rejoices with him over them all.

In such work as this the hour passes quickly away. All are busy, too busy to note what happens round them; the sound of prayer and earnest speech rises everywhere; then, as one leaves after another, Mr. Moody stands near the door, and speaks a parting word to each, the lights are put out, and the work of the day is over. For some times past another large meeting has been conducted in another part of the city (in the Metropolitan Hall) at the same hour as the evening inquiry meeting (for during the day also there are opportunities for inquirers), and yet the attendance at both has increased. It is exclusively for young men, and is conducted by Mr. Henry Drummond, who was urgently entreated to leave work of the same kind in Derry that he might come up to this. At first it seemed harder to deal with them, and less impression was made than elsewhere; but that is all past, and probably there are nowhere more striking instances of the grace of God. Latterly, several of the students have been here, and some have believed; and it is a distinct rallying-point for young men.

From all this it is natural to expect that fruit is being gathered every day.

The son of Christian parents is in a house of business, where one of the young men especially was an undesirable companion, and many prayers had ascended that the lad might be kept from harm. Not only has he been led to Jesus, but four others with him, and among them that very one whose influence was so dreaded. In another house several had scoffed, and were profane and sceptical; but one of the first who decided for Christ there went very simply round the rest, and told them where he stood, that, as he said, there might be no mistake. 'There are four brothers besides myself,' said a fine intelligent lad in a printing office, 'and the Lord has found us every one.' Four sisters came together for tickets to the converts' meeting. They had only been a week or two in Dublin, coming to it from a country town, and already they had the joy of believing. A mechanic came in to-day. 'I hurried down from the shop,' he said,—it was the fitting-shop of one of the great railway stations,—'as soon as we knocked off work. There are more than twenty that have been greatly concerned, and there'll be many of them will want a ticket. We have hard times of it among the rest; but I was just like them, and I can't complain. And, Sir, I'm just as happy as a king.'

A gentleman residing in Belfast came up with his family to Dublin; and now, in Dublin, the children have been all brought to the Lord. Two brothers lived in Glasgow while Mr. Moody was holding meetings there. One of them was converted, but he could not induce the other to go to the meetings. Some time after they were separated. The former was obliged to change his residence for London, the latter for Dublin. The heart of the one yearned greatly over the other, and when he learned that Mr. Moody was in Dublin, he pleaded with his brother more than ever. At last he got leave, and hurried across himself to induce him to attend the meetings; in his earnest compulsion, brought him, introduced him to Mr. Moody; and within a week the brothers were rejoicing together.

An elderly lady introduced herself to a minister, her eyes full of tears. 'Sir, on Monday evening I saw my sins like burning flames. Oh! I did not know before that I was a sinner. I did not know how to escape. It was like fire on every side of me. And they spoke to me of Jesus. I broke out crying, quite loud. I couldn't help it. And when I went home, and my son met me, I said: "What will they think of me acting that way?" "Mother," said he, "don't be ashamed of the tears of repentance." I can't keep from crying now, but they are tears of joy. And, Sir, it was my son would give me no rest till I went to the meetings; for he had gone himself, and came back believing in Jesus.' Happy mother, happy son!

A gentleman had not heard a sermon for two years, as he had grown deaf, and his minister's voice was low. He went to Mr. Moody, sat near the front, and heard. His joy was very touching when God had opened not only the ear but the heart, and he came for a ticket to the meeting for converts. An infidel, who was led to come, and was led to faith in the Saviour, afterwards came bringing three like himself.

I have strung these incidents loosely together; they are examples of what is occurring every day, and what, it is hoped, will be occurring for many a day to come. There is scarcely a parish or congregation in the city where there has not been blessing, and in some the blessing has been very full; while numbers who came up from the country have gone back again praising God.

The town is more full than ever of what is happening. There is comparatively little ridicule, and there is much inquiry. At a well-known meeting of scientific men the other day, the discussion turned largely on Mr. Moody and the meetings, and it appeared that several of those present had been there. One, who does not trouble himself about the Christian faith, said that he could not find any sufficient natural causes that would quite account for them,—causes that would satisfy scientific inquiry,—and that he was driven to the persuasion that there must be a supernatural cause.

At a meeting of one of the principal medical societies, the chairman, in his address, touched earnestly on the opportunity the physician had as a Christian, and the dignity it lent his office; and though the members are of very opposite religious persuasions, and his course was so novel as to startle many, the remarks met with hearty approval.

It has been desired to continue at least some of the meetings after the brethren leave, and in the same spirit of unity. There will be the daily noon prayer meeting in the Metropolitan Hall, except on Saturday, when there will be a meeting for children at two o'clock; and on Sabbath, when there will be an afternoon service at four, in the large concert-hall of the Exhibition Palace. It is also intended to have a united evangelistic service every Tuesday evening at eight in the Metropolitan Hall, and to keep up the evening meeting for men.

The Convention of Ministers was a happy inspiration, due to the indefatigable secretary of the General Committee. There were only a few days to prepare, but the details were carried out with an energy that was marvellous. It was like nothing so much as the hearty haste with which the posts went out to 'all the provinces of King Ahasuerus.' Arrangements were made by which return tickets could be had from any part of Ireland for a single fare, and yet be available for a week; and hospitality was so abundantly offered that every visitor found a kindly welcome. The number of ministers was probably not short of 800, of whom more than half belonged to the Episcopal Church, the Presbyterian and Wesleyan making the bulk of the remainder; but the Independent and Baptist Churches and the Society of Friends were also well represented. The geographical representation was as complete as the ecclesiastical. From County Kerry to County Donegal, from Connemara on the west, from Cork and Wexford and Waterford on the south, from cities like Belfast and Derry, where the blessing has been rising like a full tide, and from ancient and secluded hamlets, where the news of God's work has been slow to penetrate, from rectories and manses, the stream poured into the capital. The days of the Convention were days of joyful surprise, as friends unexpectedly met from one distant place after another.

Many had already come on Monday evening, and were soon in service, addressing an extemporized meeting that had to be formed of those who could not get access into the building, or speaking with inquirers, and thus came at once in contact with what had been reported to them; for the sermon on that evening, 'What shall I do then with Jesus which is called Christ?' (Matt. xxvii. 22), had been with unusual power, and the large halls for inquiry were crowded. It was, however, at the all-day meeting on Tuesday that the Convention assumed its real proportions, and the interest and blessing that had gathered round the previous weeks were carried to their highest point. The ministers formed a compact body, in seats numbered and reserved for them; the crowd stretched beyond, and from one o'clock it was so large that it filled the building from end to end.

Mr. Moody presided throughout, and members of every evangelical communion joined in the addresses and prayers. The noon hour was devoted, as usual, to the subject for the day; and though the requests for prayer number now sometimes many hundreds, and are simply massed in groups, they were made impressive by the brief supplication of a single sentence with which each group was fittingly followed by the reader, the meeting all the while continuing bowed in silent prayer. The three topics chosen for conference were—Praise and Thanksgiving, How to reach the Masses, and How to fill Ireland with the Gospel. The two former were introduced by Episcopalian clergymen, the latter by a Presbyterian; and besides these longer addresses, there were others of five minutes, which fell to ministers of other communions. Conference, in the strict sense of the word, was precluded by the size of the hall and the audience; but the same subjects were treated on Thursday in a 'four hours' meeting, when none but the ministers were present, and when, from the smaller numbers, interchange of opinion was easy. The remaining two hours of the day on Tuesday were occupied by Mr. Moody,—the first by the 'Question Drawer,' and the second by his lecture on 'Works.' In the former, the answers to which he gave most time were on drunkenness and sectarianism. 'God had vouchsafed a blessed unity; woe to the unhappy person who should first break it.' Yet it would be broken if there was proselytism. This would be the triumph of sect over Christ. The cry is, 'Come out! come out from a sect!' But where?—into another sect? Every body of believers is a sect. This spirit that always cries, 'Come out!' that proselytizing from the Churches, is from Satan. I say, *Stay in.* If you have a minister that preaches Christ—and your town has many—stand by him. You will gain nothing but trouble and pride by leaving him. There are people who consider that denouncing Churches and finding fault with ministers is 'bearing testimony.' These people will bear testimony for years, and that is all Christ gets from them. I warn you, as a Christian brother, beware of trying to get some of these young people away from the folds where they have been fed. You will heap guilt on your head. The moment we begin to lift up our little party or our Church, then the Spirit of God seems to leave, and there is no more conversion

The effect produced by these timely words was profound. Those who had come dreading that, after all, this movement would be like some previous, and end in secession and the weakening instead of the strengthening of Christians, were reassured; and throughout this hour and the next, the majority of the ministers who had not heard Mr. Moody speak before learnt something of the power he wields, and were forced into the same unity as those who had been fellow-labourers from the beginning. Indeed, the condition of the meeting was one of the most eager and responsive sympathy. Every chord was true, and vibrated at the lightest touch. Aged ministers bowed their grey hairs, and wept at times with joy. A minister would grasp the hand of another he had never seen before, merely because he sat beside him. One might sit, at first, with a look of wonder and almost contempt, but further on in the day the face would quiver with emotion. Many an eye glistened with quiet tears. Now for the first time in the meetings the excitement would not be controlled, but broke out in applause that even the self-recollection of some, and the cry of 'Hush!' did not always repress. In truth, the atmosphere was electric, though there was little cloud in the sky; and without any sufficient cause flashes would break out, soft and swift and pervading as summer lightning. At one point during the discussion of Ireland, the central subject of the day, and when Mr. Sankey, seizing the opportunity with his usual tact, sang 'Hold the fort' alone, and the vast multitude, the ministers leading, lifted up the chorus in a mighty shout, the enthusiasm was overpowering and altogether indescribable. Such a scene was never witnessed in Ireland before, for there never had been such a meeting. It was the first time that all these ministers had met on a platform broader than their Churches, gathering close together round their common Saviour; and it is easy to see already that the impression on the country is very deep. Four of the daily papers devoted long reports to the meetings, one of them as much as six columns; and not only is the news thus spread, but even the happy device, by which the committee gave the clergymen of one communion as guests to the members of another, helps the fusing and widens the catholicity. It was a time that will be always memorable in the history of Ireland,—that many hope will be the starting-point of an Ireland where all things will be new.

HASN'T IT BEEN A MISTAKE?

A most successful business man, who had accumulated his vast fortune in a most honourable manner, came at last to lie on a bed of death. His whole life had been given to money-making, and now he took a survey of the long life-journey and labour, as a man looks at them but once in his lifetime here. What cheer did he gather from the memory to light the dark valley? Turning to a favourite daughter, he said, solemnly, and with deep feeling,—

"Hasn't it been a mistake, Nelly?"

It would have been thought a bad thing to make a mistake of even one figure in adding the long lists of figures from his ledger, but to think of making a mistake of the whole life-work, and that, too, when the time for rectifying it had gone by!

Such a mistake thousands about us are making every day. It should be sufficient to keep us from coveting riches to recall what our Saviour told His disciples about the difficulty of reaching heaven with them. But it should also make us faithful in labouring for the souls of those thus perilously situated, remembering that "with God all things are possible." Few ever speak to a rich man about his soul. The world so reverences gold that its possessor is shown the greatest deference, whatever his character. But this reserve is often the price of a soul. Even in times of revival Christians are slow to address the rich men in the congregation, when, perhaps, the Spirit is striving with them, and they are in deep waters of conviction, waiting for some hand to be reached to them. A faithful worker for Jesus, with many misgivings, ventured to ask a rich neighbour if he had found the

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Saviour. "Thank you for speaking to me," said the man, with much emotion. "I have been in distress for months, and hoped the minister might speak to me."—*Herald of Mercy.*

REV. JOSEPH NEESIMA.

Much interest is felt by the Christian public in a young Japanese, who was ordained as a Christian minister at the Mount Vernon Church, Boston, on the 24th of September last, and has since left the United States on his return to Japan, to labour for the evangelization of his countrymen, in connection, for the present, with the mission of the American Board there. Prof. J. H. Seelye, of Amherst, who preached the ordination sermon, has given, in the "Congregationalist," an outline of this young man's remarkable history, and readers of the *Guardian* will be glad to see an abridged form of the narrative here :—

"Ten years ago, a young Japanese at Yeddo, who had been brought up with no other knowledge of religion than his own original insight and the Pagan systems around him afforded, had become convinced that these systems could not give him the help, or hope, he needed. He had never seen a Christian person, he had never heard of the gospel ; but some undefined and shadowy conviction of His presence, who is not far from every one of us, and who has not left himself in any soul without a witness, had dawned upon him, and given him the sense that the idols he had worshipped—the work of man's hands—were vanity .....While in this state of mind, a Japanese friend, having met a little book called the 'Story of the Bible,' written in Chinese by an American or English missionary, brought the book to this young man, as a strange story which he wished him to read. The young man took it, and when he read therein that in the beginning God created the heavens and the earth, he received therefrom a new revelation. 'This is the God for whom I have been looking,' he exclaimed. 'This is the true God' ; and, in his feeble way, vaguely and indefinitely, hardly knowing at the time what he was doing, this young Japanese began to worship his Divine Creator.

"Besides this new religious sense, he found himself possessed of another feeling, also new ; a strange and strong desire to leave Japan and come to America An account of this country, written in Chinese by Rev. Dr. Bridgman, of the American Board, first suggested this desire. His father forbade him ; but, called of God, as was Abraham, he left his father's house, and not daring to attempt escaping from Yokohama, the nearest seaport to Yeddo, and where he might be recognized, he went to the other side of the country, where he found, at Hakodadi, a vessel which would take him to China, if he could but get on board. . . . . He would have lost his head had he been discovered in the attempt ; but one night he managed to elude observation, and gained access to the vessel. He was taken to Shanghai, where he was led to a ship belonging to a Christian merchant of Boston, in which he was brought to these shores, the captain giving him his passage for his service on the way. 'What are you doing here, and why did you come ?' said to him one of the sailors in the port after his arrival. 'I have come for an education,' was the reply. 'But an education in this country costs a great deal, and where will you get the money ?' was the next inquiry. 'I do not know,' was the simple answer ; and in simple faith the young man knelt in secret, and prayed that he might not fail in his great desire. . . . . Thus far his prayers were directed to God as his Creator. He had not yet any clear consciousness of God as his personal Redeemer and Saviour. He did not call himself at this time a Christian ; he could not then have told what was implied in such a name. . . . .

"By the wise counsel, the judicious and ample generosity, and the warm Christian sympathy of a Christian merchant of Boston and his Christian wife, this Japanese, thus led from the land of his fathers, has been enabled successfully to pursue a course of academic, collegiate, and theological study, at Phillips Academy, Amherst College, and Andover Seminary—winning the respect and love of all who know him."

Miscellany.

—*Evangelical Christendom* ; Paris :

About two years ago, three persons knelt in a drawing-room : one had come from the South, and felt chilled with the Paris spiritual temperature ; another had come from England with a warm spiritual glow ; the third was Emile Cook, who had weathered the sieges, and was longing for a manifestation of God's love and power in the hearts and lives of all. "Father, we are helpless, ignorant children, and we cast ourselves on Thy strength and wisdom. Thy people cannot, must not, remain in this poor dying state ; show us what can be done for Paris !" Such was the prayer which had been preceded by an earnest meditation on '. vessels fitted for the Master's use." (2 Tim. ii) The result was the formation of a small prayer-meeting, and another for Bible study. A few of those who longed for a higher tone of spirituality attended, and were ready when the American evangelists visited Paris in July. Though scarcely more than sixty persons regularly attended Mr. and Mrs. Pearsall Smith's meetings, the train was laid ready for the spark. Some few accepted their cordial invitation to the meetings in conference at Southampton (Broadlands) and Oxford, and brought back a living glow, which communicated itself to one and another ; and the weekly meetings increased in attendance and earnestness. At length, as a journal expressed it, we felt ourselves in the position of the four men of Samaria, who had glad tidings to tell—viz., that the famine had ceased, and the enemy had fled—and who said, "We do not well : this day is a day of good tidings, and we hold our peace !" The opportunity of the monthly meeting of the Evangelical Alliance was taken to commence a series of three-days' meetings, for renewed and entire consecration to the Lord. All agree that such meetings were never yet held in Paris. Diminutive as they were, compared with those of the same character in England, the presence of the Lord was felt ; and as one brother after another gave his testimony to the spiritual change wrought in him, and sorrowful faces brightened up, and doleful complainings were exchanged for hearty thanksgivings, wonder and joy became general. The closing meeting was deeply and joyfully solemn, when above 300 persons, with thirty pastors of various denominations, participated in the Lord's Supper. The meetings were generally presided over by Pastor Th. Monod, and all except one were held in Malesherbes Chapel. About fifty pastors took part, or were present. Many had come up from distant places, almost without knowing what to expect, and have returned, carrying with them new power for service—even the joy of the Lord in a consecrated heart. Each day was opened by an early prayer-meeting ; at 10-30 A.M., meeting for addresses or testimony ; at 2 P.M., for pastors only ; at 5 P.M., inquiry meeting ; and at 8 P.M., addresses and testimony. An important characterisic of these meetings was that the speakers were, with one exception, we believe, all French, with a few Swiss, and the hymns were the usual ones sung in all the churches. The Lord was there, and his presence was felt. On the 24th of November a similar week of conferences will take place at Montmeyran (Drôme).

TELEGRAPHIC NEWS.

London, 23rd January : Bulletins published respecting Prince Leopold report unfavourably ; the latest accounts state that weakness is gradually increasing.—The Great Powers are interventing to avert a conflict between Montenegro and Turkey, but in spite of all efforts a collision is apprehended.—The *Jorawur*, outward bound to Calcutta, has sunk off Falmouth ; her crew have landed safely. The *Mecca* sustained such injuries in a collision that she has put into Lisbon to stop leakages.

Versailles, 22nd : In the Assembly, the Committee of Thirty's Constitutional Bill, the main features of which are the maintaining of the title of President of the Republic, and the establishment of Ministerial responsibility in two Chambers, has again been brought forward, the discussion having been adjourned from last session. After two days' excited debate it has been decided by a large majority to proceed with the second reading of the Bill. This is a defeat for the Legitimist party, whose motion last session respecting the suspension of the paper that first published the Comte de Chambord's manifesto brought about the drafting of the Constitutional Bill.

London, 25th : The Sublime Porte has consented to the trial of the Montenegrins implicated in the late affair at Podgoritza by a mixed tribunal which is to sit at Montenegro.—Latest bulletins respecting the health of Prince Leopold state that His Royal Highness is better.—Garibaldi has arrived at Rome, where he has been most enthusiastically received.—The Associated Colliery owners in South Wales have decided on a general lock-out from the 1st February.—An address from the Manchester Chamber of Commerce has been presented to the Marquis of Salisbury, who, in reply, complimented his predecessor, the Duke of Argyll, on his policy, which, his Lordship said, he should be glad to continue, and that there never would be any break in the gauge in the Government of India. He bore testimony to the splendid services which the Indian Government officers had rendered to the country in preventing disasters from the late famine in Bengal. He believed that the financial future of India depended upon the due development of railways, and it was gratifying to find that the Native Princes were desirous of co-operating with the Government in this direction. With respect to the duties on cotton goods, his Lordship said he had a very strong conviction that these ought to go. He was satisfied that the interests of India and Manchester were identical, and that the development of manufactures which might be legitimately expected to flourish in India was prevented by the witholding of English Capital.—Obituary : The Countess of Carnarvon.

Madrid, 25th : A Proclamation, issued by Don Alphonso to the inhabitants of the Basque Provinces, summons them to submit to his rule, and promises to respect the liberty of the subject.

Paris, 25th : The Assembly have resolved to proceed with the second reading of the Bill for creating the Senate.

London, 26th : Mr. John Bright, in a speech delivered at Manchester yesterday, urged the dis-establishment of the English Church.—Garibaldi has taken his seat in the Italian Parliament.

Washington, 25th : Mr. Bristowe, Secretary of the American Treasury, has submitted his estimates to Congress, proposing the re-imposition of tea and coffee duties.

London, 26th : Serjeant Ballantyne has been retained for the defence of the Gaekwar of Baroda on a fee of ten thousand guineas.—Mr. Bright, in his speech yesterday, when advocating the dis-establishment of the Church, deprecated any violent agitation in the matter.—An Expedition is being organised by the English and Indian Governments, under the direction of Mr. Joseph Norman Lockyer, F. R. S., to observe the eclipse of the sun, which takes place on the sixth of April. The Expedition will start in February, and will be represented by M. Janssen for France, Herr Vogel for Germany, and Sinnor Saechini for Italy. The principal object of the Expedition will be to photograph the spectrum of the sun, and it is probable that the four stations from which observations will be made, will be the Nicobar Islands, Bentinck Island, Mergui, and Siam.

Hongkong, 26th : It is reported here that the Emperor of China died on the 12th instant of small-box, and that his successor to the Throne will probably be the grandson of Prince Tun.

London, 28th : H. M.'s Troopship *Euphrates*, outward bound for Bombay, has passed safely through the Suez Canal.—Obituary : Canon Kingsley.

PASSENGERS SAILED.

Per P. and O. Str. *Lombardy, 25th* :

For Southampton—Mr. G. T. Balton, Mr Webster, Sub-Lieut. W. C. Plowden, Sub Cond. Muller, Mr. Henry Case and Colonel Loch.

For Venice.—The Rev. D. and Mrs. Ellinwood, Lieut.-Col. and Mrs. Mayne, child and infant, Mr. Bolfield, Mr. J. C. Lambert, Col Addison, Lieut.-Col. E. Money, Mr. J. A. Stewart, Mr. J. S. Elmore, Mr. and Mrs Grant, Mr. J. C. Lambert, Mr. F. M. Toffali and Mr. A. A. Delmege

For Brindisi.—Mr. W. Ainslie Col. W. Rice, and Mr. W. Oliver.

For Suez.—Rev. E. and Mrs. Appleton and Mr. W. H Afford.

Per Str. *Colombo*, for Liverpool, *28th* :

Col and Mr Hasting, Mrs. and Miss Thomson, Captain Hill, Mr. Rouneil, and Mr. Williams.

PASSENGERS ARRIVED.

Per P. and O. Str. *Hindostan, 28th* :

From Southampton.—Mr. C. K. Walter, Captain and Mrs Macpherson, Miss Taylor, Captain Chalmer, Mr. E. J. Howell, Mr. S. H. Hennessy Mr. Kadix Bux, Mr. A. Macdonald, Mr. F. J. Townend, and Mr. Bythesea Mortimer.

From Venice.—Mr. P. Wigram, Rev. Mr and Mrs Milne, Mr. H. Jones, Mr. J Newton, Mr. J. F. Buckholtz, Mr. J. Hintze, Mr. J. Macfadyen, and Mr. Suetig.

From Brindisi.—Mr. Morison, Mr. J. Y. Macknight, Mr. J. Nutter, Mr. W. S. Steele, and Mr J. B. Hamilton.

From Suez.—Mr. and Mrs. E. D. Carver, Miss Carver, Mrs. Hill and 2 daughters.

Domestic Occurrences.

MARRIAGE.

KINGSMILL—BROWN—January 23rd, at Poona, J. Kingsmill, Esq., Superintendent Government Central Press, Bombay, to Jessie, only daughter of the late Rev. William Brown, Cray, Glenshee, Fifeshire, Scotland.

DEATHS.

SMITH—January 21st, at Malligaum, Rebecca, the wife of Mr. G. T. Smith, Accountant P. W. Department.

WHITE—January 27th, at Bandora Hill, George, youngest son of Thomas White, Esq., C. E.

COOPER—January 4th, at The Dalby, Belper, William Cooper, of Bombay, aged 46.

Advertisements.

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